PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The American Friend

Old Series
Vol. LIV No. 24

November 27, 1947

New Series
Vol. XXXV No. 24

Thanksgiving through Sharing

A Message to Our Churches

Giving thanks to God at harvest time is a joyful part of our heritage. Thanksgiving this year, however, ought to have a special meaning for each one of us. Our American harvest is more than the assurance of well-being to our own people. It is also the hope of survival for millions of hungry men, women, and children overseas. Thanksgiving is a time to remember with grateful hearts not only the relative bounty with which our people has been blessed, but also the opportunity we have to succor the hungry this critical winter. Sharing our abundance is the best way we have to give thanks to God.

We can share indirectly by saving food. This means eliminating over-indulgence and waste, greater use of fresh fruits and vegetables and less use of wheat and of meats and poultry fattened on grain. By cooperating fully in the national food-conservation program, we can help to make available the life-sustaining cereals for relief abroad.

We can also share directly by relief contributions in money or in kind, as wheat and cotton, through our own church relief channels. Church World Service is appealing for a special Thanksgiving offering to help meet the emergency relief needs. This church program deserves our conscientious support.

As President of the Federal Council of the Churches of Christ in America, I urge all of our churches to consider at Thanksgiving time our Christian responsibilities in relation to the overseas food crisis. "Let us not love in word or speech but in deed and in truth."

Charles P. Taft

President, The Federal Council of the Churches of Christ in America

November, 1947

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For December 7—Christian Fellowship

II John and III John

REJOICING IN TRUTH

An English professor of divinity is said to have asked his students this central question, "Does your religion wash well?" That is, does it last; does it weather adversity; is it fit to pass on to your children? The second letter of John is written to a widow and her children, or perhaps to a church and her members. At any rate, the writer rejoices that he found her children walking in the truth. Their religion had washed well, and the children, recognizing its value, had walked accordingly.

We have been reminded that John's use of truth refers not only to belief but to behavior. Those who walk in truth are those who keep the commandment of love, and love is shown by keeping the commandments. To remember this will save us from intellectualism on the one hand and sentimentality on the other.

There should be joy when we find those who walk in truth, for this fact far outweighs all others. It is the basis of the universal message of Christianity. When George Fox began his ministry in England, he rejoiced to find in many communities those who had a seed of truth. His gathered company that so moved the country was composed of such as these. This that they held in common overcame all other differences, educational, racial, national. The fellowship of those who walk in truth is the true Christian fellowship.

"For he is not a Jew who is one outwardly," insisted Paul, "He is a Jew who is one inwardly, and real circumcision is a matter of the heart." So they are not Christians who observe the forms, but they are Christians who walk in the Spirit, who practice the truth, who live by love. Can we say I have no greater joy than to find those who walk in the truth, and feel ourselves caught up into this company, visible and invisible, the true company of believers?

Fox's determination to "go cheerfully through the earth, speaking to that of God in every man" is the true Christian program. In carrying it out, the world-wide Christian Church has become a reality. Here is the communion of saints. "The next day I came to York where were several people who were very tender . . . I saw there was a seed in that country and that God had an humble people there."

The Christian fellowship, humble people, who are tender, who walk in truth, and abide in love, this is the fellowship which has spanned the oceans and cultures and ideologies. This is the hope of the world and the joy of the Lord. Upon them is the benediction of John, "Peace be to you."

It is a fellowship, but it is a Christian fellowship. It stems from Christ; it is in his spirit; it is his command of love which is its motive; it is gathered in his name. It is not only man's last, best hope in a distraught world; it is the "grace, mercy and peace" of God given to men. Well may we rejoice to be, in the truth ourselves, and to find others who are walking in the truth.

Questions:

1. What does the Christian fellowship mean to you?
2. Is the Church the true Christian fellowship?
3. Can a man be a Christian and not belong to the Church?
4. Does our religion wash well? And do our children walk in the truth?

RUSSELL E. REES

For December 14—Loyalty Under Persecution

Revelation Chapters 1 to 7

PATIENT IN TRIBULATION

Dr. E. F. Scot reminds us that most of the New Testament was written by thinkers, and was probably over the heads of much of the Christian Church of the first century. "From the book of Revelation we learn something of what the mass of Christians in that age were thinking. It was written for the people and reflects the beliefs and emotions of the plain men and women who must always make up the great majority of the Christian Church."

First of all we need to understand that this book was written for its own time. The idea that it had reference to a distant future was widely held for centuries. Hence our confusion in understanding it. This, in spite of the fact that the author clearly says it was "concerning things which must shortly come to pass," and that "the time is at hand." To accept the author's own words is to solve many of the difficulties in the writing.

The persecution, of which the book is primary evidence, was one which had for its goal the complete annihilation of the Christian movement. In the list of hardships to be expected were imprisonment, tribulation, and death. The author, already exiled on the island of Patmos, had felt the crushing weight of the coming evil, and he was impelled to send to the seven churches a message to strengthen them for the impending crisis. They can endure in patience, for the triumph of Christ is at hand. It is a call to faith and courage.

Seen in this light, the whole book is one of triumph. "He that overcometh shall not be hurt by the second death." "Therefore are they before the throne of God and serve Him day and night." "And God shall wipe away all tears from their eyes." It is an almost ecstatic eulogy growing out of the faith in God as the ruler of the universe. Bitter trials there may be, involving even martyrdom, but a crown of life awaits the faithful. No more penetrating affirmation of the survival value of the Christian life has ever been made. An easy age may live on platitudes but, in an age of violence, men can live only by such an unyielding faith.

Perhaps we have neglected this stirring message because we have not needed it! We have lived by the "comfortable conjugation of the verb, 'To eat'," and have assumed that we are on an escalator which, willy nilly, will bring us out on top. No such silly optimism would do in 95 A.D. The time had come for Christians to answer, without compromise, the question, "Is the Church to be overcome by evil, or can she overcome evil with good?" To this question there was not the slightest doubt on the part of the Revelation. "To him who conquers I will grant to eat of the tree of life, which is in the paradise of God."

Questions:

1. Account for the different attitude toward Government here, and in Romans 13:1-4.
2. By what right does Christianity judge the State?
3. Is it good for the Church to be persecuted?
4. Do we hold too lightly that the evil can be overcome by good? Have you seen it happen?

RUSSELL E. REES

For teachers and members of young people's classes see the *Penn Youth Quarterly* and *The Penn Teacher*. Order from The Friends Publication Board, 101 South 8th Street, Richmond, Indiana.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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E. MERRILL ROOT, Editor of Poetry

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$2.00 per Year

Old Series Vol. LIV No. 24 | November 27, 1947 | New Series Vol. XXXV No. 24

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIALS

How Readest Thou?

"THERE is creative reading as well as creative writing," said Emerson. Jesus revealed this truth when he asked of a certain lawyer a pair of questions, in one sentence, "What is written in the law? how readest thou?" The lawyer had no trouble in quoting the law, but he had difficulty getting meaning out of it. "How readest thou?" revealed him as a mere quoter of other men's words. Jesus saw a parable in his quotation. Jesus read the law creatively.

Bible reading "from Thanksgiving to Christmas" is the plan which comes from the American Bible Society. It will be important not only for *what* we read, but also *how* we read. "How readest thou?" is the question each of us faces. Do parables spring from the pages to disturb and inspire us? If so, we are doing creative reading.

How, indeed, does one read creatively? May we venture some rules for ourselves? Here are a few that may help us.

(1) We should select not merely agreeable reading which tends to confirm all that we already know or believe, but we should also seek for reading that disturbs—that leavens our minds with new points of view. To do less can easily become intellectual cowardice and an imprisoning of our minds behind narrow walls.

(2) We must also be cautioned not to accept too readily an idea just because it is interesting; to *become a disciple of no man*, but to face a printed page with our own judgment.

(3) We should not bring the skeptic's mind to new reading, but believe that truth may shine from the most unexpected corners. We should be alert, expectant, but also thoughtful and discriminating.

(4) We must take something into our reading if we are to get something from it. No writer can perform a miracle on the mind of a reader. He cannot ladle ideas into our minds. We must make the effort to understand. What we bring to the printed page, we may take away enriched.

(5) We should not be content with reading which is obvious and trite, but tackle a difficult piece of literature and master it. A poem, for instance, may seem unreal to those who must deal daily in the routine of making a living, yet how rewarding if we begin to sense the imagery of a poem and the imagery of life—how much more fully we may live. One may need to read and re-read certain prose or poetry until the light breaks. An education lies practically free at our door if we would but pay the price of unlocking it from good literature.

(6) We should be alive to the day in which we live. Read interpretations of its problems. Watch its movements. Feel its pulse-beats. Share in its good, and dodge not the facts of its evil. Join up in spirit with those who engage their minds with its issues. Read, live, and work with people who have great faith. Read not only for news, but for wisdom.

(7) We should not be too enamored of contemporary writing. Read the Bible in its several versions and read other literature that has lived. One family tries always on Sunday to read something from the classics and from the Scriptures. This may suggest that Sunday is a good day for good reading for those who have their Sundays available.

The article in this issue by James R. Furbay outlines for us the kind of healthful browsing as well as serious reading that can follow in cooperation with our center of good literature which he directs at Richmond for the Five Years Meeting. From Thanksgiving to Christmas? Yes, and from Christmas to Thanksgiving—the year around the resources of your Quaker book store are as near as your post office.

What readest thou? *How readest thou?*

Universal Training—Why?

ONE does not have to be a pacifist or near pacifist to oppose the threat of peace-time conscription, known as Universal Training. In fact, many who urge adequate military defenses say that the day of massed armies is obsolete, that instead of 7,000,000 men half-trained, America needs 200,000 volunteers carefully selected, well-paid and fully-trained in aerial projectile war. In fact, we understand that the op-

ponents of U.M.T. in the Congress may advance such legislation as a counter proposal to the present Universal Training bill.

Why the urge toward national mobilization in which U.M.T. appears to be one major step? Is there a large, military hierarchy left from the war years who need a continuing job and therefore millions of boys? Is there a die-hard officialdom that can't forget the old reliance on massiveness as a defense? Are there others who think of our regimented youth as a way to handle internal problems that may threaten America in the days of economic readjustment ahead? Surely military scientists cannot think that 7,000,000 men overwhelming an enemy nation is a way to win a war in a mechanized, push-button, atomic age.

The evidence seems to point to a new, peace-time ideology for America, and it is not a pattern of happy peace-time discipline. Discipline? That old military prescription is worn threadbare. Discipline for your son? Watch an American Legion Convention between sessions and then inquire about "wholesome military discipline"!

No, universal military training is for the purpose of winning on a foreign front or handling discontentment at home. Those who are concerned to prevent this European disease which has vexed and wasted that continent from becoming a contagion in America should enlist their representatives in Congress. One Congressman has said that he wants to vote against U.M.T., but that twenty people have urged him to vote for it to one who has urged him to oppose it. The Congress is reported to be divided about one-third against it, one-third for it, and one-third non-committed. Our effort may be to strengthen the opponents of U.M.T. and win the non-committed, or urge them toward an alternative plan of less danger.

It may be now or never for saving the freer life of this generation.

Food and Politics

IT is tragic, indeed, that the question of plans for feeding starving people must become the battle arguments for American politics. If our political parties were strictly a means for checks upon hastily-made and ill-conceived plans, they would serve well in the present discussions. They do serve that purpose, in part, but besides that they furnish a framework for party alignment and allegiance, at the expense of world suffering. No plan should go unchallenged and untested, but that is not the whole purpose in political controversy—on either side of the question. This is particularly a time when opportunists can appeal to our selfishness and self-righteousness.

Ready as some of us may be to accept the inconvenience of rationing for the sake of ourselves and our hungry neighbors, right and necessary as it seems, some Americans are not sure whether we have the moral stamina to make it work. If that is true, it is a sad commentary. We accepted it during the shooting war, and there is now another war on—grim, deadly and unrelenting—the war against starvation and against the political distortions that arise from hungry nations. There may be a better way than ration by government, a way based on choice and self-discipline.

We are ready to listen to counter plans; but we do want action by which America can assume her rightful responsibilities. We can understand the importance of criticism, of proposals and counter-proposals, but this quaking, this breast beating, and this prophesying a "police state" for America, if we should be rationed and controlled in some measure for the good of our neighbors,—poof—and politics!

Paragraphing our Views

Don't forget to urge passage of the Stratton Bill in Congress whereby our portion of displaced persons of Europe would be admitted to the United States. Labor organizations and the American Legion also advocate a "fair share" for America of these homeless people. Church groups have supported this legislation. It is estimated that eighty per cent of these D.P.'s are Christians and twenty per cent are Jews. The refugee family which fled from Judea to Egypt two thousand years ago may link Christmas and conscience to this need.

* * * *

We salute the Philippine Committee of the Foreign Missions Conference. They are urging Protestant Foreign Mission Boards with work in the Philippines to file no claims for indemnity to cover their wartime losses. Such claims, if made, would be paid from the confiscated assets of Japanese firms and individuals. The reason for their action is obvious and certainly Christian. They will try to compensate the missionaries from mission budget funds, not even asking the United States Government for help.

* * * *

One newspaper has suggested, since Friends have been awarded the Nobel Peace Prize, they also be made trustee of the atom! What would we do with it if we had it? One wit in the A.F.S.C. office says, "File it!" This is in line with the suggestion of Thoreau that there be created a "Society for the Diffusion of Useful Ignorance." Well, you can't file the atom, but there is much to be said by those who would relegate all formulas for atom splitting into the limbo of oblivion, if they could. Until our souls catch up with our intellects, it would be the most useful bit of ignorance for this age.

"In Paths of Righteousness"

GOODNESS and realness are not separate ways—they are one path. There is not one road for truth and another for righteousness — they are one highway. That which is not righteous is false and it is not safe. We cannot be saved by error, no matter how alluring its paths. The shepherd knew that truth and he guided his sheep accordingly. Their welfare was his first interest, and he led them in paths of righteousness. The great shepherd is also the God of truth. In him is no error, but security and peace.

E. T. E.

Literature in Life

By James R. Furbay

In this important article, James R. Furbay, manager of publications through the book store, presents an inspiring and comprehensive opportunity to readers of THE AMERICAN FRIEND. *Good literature is the soil of the good life and the good church.*

IF "reading maketh a full man," as Bacon once said, this means of life enrichment will bear fresh emphasis. In order to avoid intellectual malnutrition and spiritual deformity, there is need for a carefully planned reading of significant literature. Reading is a means of self-education in reach of every one.

Fortunately we do not live in the ages when writing was uncommon, and when priest and scribe tediously copied literature by hand. In Bible times, such writings were comparatively scarce, and out of the reach of the common people. Not until the Fifteenth Century, with the invention of printing, was there any possible way for people to own books and magazines. The printing press has made possible the wide distribution of literature at low cost.

In our times, the printed word is a potent instrument for the education of the public mind and the influencing of human behavior. There is common agreement that the press, the movie, and the radio are the most powerful forces today for the shaping of public thought.

LUXURY OR NECESSITY?

Reading is to the mind what exercise is to the body. The reading of solid literature can keep the mind from becoming flabby. One cannot be an effective leader of people today as a pastor, teacher, or elder who does not develop the practice of disciplined reading. With such a vast wealth of reading materials within the reach of every one, the leader who does not read, soon becomes outdated and outdistanced. Paul's advice to Timothy, "Give heed to reading," is a word of wisdom for all who aspire to lead. A minister's hearers can tell how much of a reader he is. We shall not grow intellectually and spiritually if we do not read.

There is a priority claim in the nurture of the spirit in our lives. "Seek ye first the kingdom" of truth. There is an oriental saying to the effect that, if a man has only two loaves of bread, he should sell one and with the money buy a white hyacinth with which to feed his soul. It could also have said that one should buy a book with which to feed the mind.

"DON'T MISS THIS ONE!"

With many of us, the Bible still comes first and last. The Scriptures held an important place in Jesus' life. We cannot read the Gospels without being impressed by Jesus' familiarity with the Scriptures. True, he did not use them slavishly. To him they were not ends but means. Paul's epistles also contain a great many quotations from the Old Testament. He must have been an habitual reader. George Fox's knowledge of the Bible is also proverbial. One cannot read his journal without reading also the Bible on every page.

In reading the Bible, we want to get as nearly as we can to what the writers in their language actually said and meant. To this end, the various translations are a great help. The *King James Version* is the most familiar of the older English translations. The new *Standard Revised Version of the New Testament* retains much of the simplicity and beauty of diction of the *King James Version,* combined with the greater accuracy in translation of the later revised versions. There are also the modern versions in every-day speech, such as those by Moffatt, Smith-Goodspeed, and Weymouth.

Good books about the Bible are also important. Any literature written in another age and in another language needs introduction and interpretation. Such books include: Bewer's *Literature of the Old Testament*; E. F. Scott's *The Literature of the New Testament;* Goodspeed's *How Came the Bible*; *The Bible and the Common Reader* by Mary Ellen Chase; and *Journey through the Bible* by Walter Ferguson; as well as many others.

When visiting some great museum, looking at its vast treasures, one feels somewhat lost, wishing for an expert guide who can explain the meaning of what one is seeing. The same is true about exploration in the Bible. We need some knowledge about the period in which it was written, who was the writer, for what purpose, and to what particular condition or situation was it addressed. For this reason we need the aid of Biblical scholars.

In addition to the Biblical literature, there is a wealth of living bread in the devotional literature which has become classical in enduring value, such as *The Imitation of Christ* by Thomas A. Kempis, and *The Journal of John Woolman.* There is also the current devotional writings, such as *With the Master,* by Philippe Vernier, and *A Testament of Devotion,* by Thomas R. Kelly.

Furthermore, there are large areas in which our religion needs to be closely related to life. Through a study of history we can find clues to better understand what God has been doing and is doing today. A recent book on history, attracting wide attention, is *A Study of History* by Toynbee. And to be intelligent Quakers today, we need to have some understanding of our history and heritage. For those who do not have the time to study the large historical work by Rufus Jones and William Braithwaite, such a volume as *History of Quakerism* by Elbert Russell should prove rewarding.

NOTHING IS ALIEN

No great movement of thought is really alien to our Christian religion. To philosophy and psychology we are indebted for their help in the disciplining of thought and their help in seeking the true values in life. There are many books which provide in popular form much of the valuable material in these areas. Books by Fritz Kunkel, for instance, relate psychological insight to problems of religious experience.

No one is considered an educated person today who does not have a general understanding of science and an appreciation for the scientific method and approach to reality. To live in an age of scientific development, and yet to live mentally in a pre-scientific age, using only the thought-pattern of the past, is to be disqualified for being true leaders and prophets for this day. The way to bring about an integration of scientific ideas and religious thought is to read and understand science as well as theological thought. *A Scientist's Approach to Religion,* by Carl Wallace Miller, is one of the many such books.

We can gain an artistic approach to life through poetry, music, drama, sculpture and painting. Life can be made richer if we gain something of the insight of the artists. Friends sometimes avoided art, fearing that "art" was "artificial." Actually, the artist is often able to see life whole in a more direct way than the matter-of-fact approach. Many have found rewarding such books as *Enjoyments of the Arts* by Schoen, and *The Arts and Religion,* edited by Albert E. Bailey. There are many excellent anthologies of poetry, such as *Poems for Life* and *Quotable Poems,* edited by Thomas Curtis Clark, and the writings of E. Merrill Root, Edith Lovejoy Pierce, and Grace Noll Crowell, to mention only a few.

Another way to live more fully is to live through the lives of great people. We can learn much from the lives of saints and prophets, and also from the common laymen who lived abundantly. The biographies and journals of George Fox, John Woolman, and Elizabeth Fry, are examples of inspiring Quaker biography. Among some recent English publications are *Whittier, Crusader and Prophet* by Arthur Rowntree; *The Valiant Sixty* by Ernert E. Taylor; *John Bright* by Margaret E. Hirst; and *Quaker Profiles* by Sir George Newman. Another volume full of sparkling biographical sketches is *Rebel Saints* by Mary Agnes Best.

Albert Schweitzer is now a favorite character in biography. Some new books are: *Albert Schweitzer: The Man and His Mind* by Seaver; and *Prophet in the Wilderness* by Hermann Hagedorn. New biographies on St. Paul are being announced: *Paul* by Edgar J. Goodspeed, and *The Jew of Tarsus* by Hugh J. Schonfield.

Majoring on the Minor

We shall have our minor as well as our major prophets and also our minor as well as major books. There seem to be far more second-rate books and magazines than first-rate ones. It would seem to be wisdom to pass by the inferior works and to spend more time with the great books. At least, it is not wisdom to major on the minor.

In our reading, it helps much if we bear in mind that the important things are the *ideas*, not the words. Sometimes words can be allowed to conceal ideas, the "letter" can kill, as Paul said, while it is the "spirit" alone that can kindle life. Even in the reading of the Bible, we need to avoid mistaking words for ideas. Seek rather for the ideas, the spirit, back of the words.

A Balanced Curriculum

We shall not have a balanced mental diet if we read only the popular press. That is one of the surest ways not to "see life steadily and see it whole." Nor should all of our reading be along any particular line. Breadth, variety, and balance are needed to foster healthy mental and spiritual growth.

Choose a book as you would choose a friend—not those who reflect our own thinking and prejudices, but who supplement us, stimulate us, and give us something that we do not already have.

The Friends Book and Supply House in Richmond seeks to serve the religious educational needs of Friends. It operates on the assumption that it is important to put good literature into life, and that books are not ends, but means toward more abundant living and more skillful service.

New Levels for Stewardship

"Friend, go up higher"

By Norman E. Young

STEWARDSHIP is receiving much attention today. Every Protestant denomination has its stewardship department; thousands of pastors are making stewardship an important and regular part of their teaching ministry; twenty-eight Protestant denominations have joined hands in the United Stewardship Council to stress the need for stewardship training. This organization sponsored a conference of laymen which has just completed its first session at Buck Hill Falls, Pa.; hundreds of pamphlets and larger books and several lengthy treatises have been issued and every month more and more literature is added in this field. The most recent expression has been the organization of the National Stewardship Institute which is striving to aid any and all groups engaged in religious or philanthropic efforts in bringing a new sense of responsibility to every citizen in the matter of stewardship.

A World Idea

This last organization is significant because it is the outgrowth of a strong conviction that the stewardship idea ought to be brought to the consciousness of every citizen of the world. What people do with their possessions looms large on the horizon of a world which has become as small as ours.

The idea has taken deep root as a merely ethical responsibility. But, as is always the case, when touched by the Christian dynamic, it becomes much more than ethical—it glows with vibrant life.

Stewardship, as promulgated by the National Stewardship Institute, is specifically concerned with gifts of money, which is as it should be. Amplify that emphasis by the insertion of the word "Christian" before "stewardship" and immediately there is created that "plus" which is always a corollary of following Jesus Christ. The first requisite, therefore, for adequate stewardship today is an overwhelming *desire* to share. This overwhelming desire to share is of the same nature as that irresistible power of love in the heart of God which has always enfolded mankind.

Before we can realize the glory of this level of stewardship, we must begin by allowing the white light of this pure desire to flood the pathway over which we travel. With this light upon our way, out attitude changes from one of duty to one of high privilege—from responsibility grudgingly fulfilled to opportunity enthusiastically sought.

The higher levels of stewardship are redemptive, for stewardship is the philanthropic ethic carried into all of life and entirely permeated by the compassion of the Savior. It moves from the mere caring for a brother's physical needs to providing a means whereby he may realize, for himself, the very presence of the Creator.

Man's participation in sharing with man is, in many cases, beautiful to behold, but it is still insufficient for the redemption of the world. The highest level of stewardship has inherent in it redemptive power. Under its spell we become creatively builders of the Kingdom.

Where, then, do we become effective within the framework of this complete stewardship? What happens to the three fields into which we usually divide stewardship, when they are flooded with this light of redemption.

A Way of Life

We have become accustomed to talking about stewardship of time, talents, and possessions or money. We are usually very specific in the last of these categories, but not in the first two. This is because we use our time and talents to acquire money. In turn, we use our money to provide ways and means of using our time and talents. Can we then say that, if we apply "the second mile" teachings to money we have automatically applied them to time and talents? This reverses the usual order. It is not a question of whether it is right to stress the financial aspects of stewardship. It is simply that money plays such an important role in our society that it is a focal point in our expression of stewardship.

Money, unfortunately, *can* buy almost anything we desire so far as possessions and social standards are concerned and, because of this, takes on an excessive importance in our experience.

Christian stewardship, then, is a way of life. We must see clearly that support of our local church and its ever-widening activities—all important as they are as methods—is not an end in itself. It is merely a channel through which the program of the Church Universal may be advanced.

Again, these higher levels of stewardship never raise the question, "Is it fair to me?" It cannot be; the way of true sacrifice can never be "fair." If the world were fairly administered there would be no need for sacrifice.

The way for a singer successfully to reach a high note is to "think above it" so that, in actual performance, he can come down a note, thereby having a margin of safety. Reaching up to it as an absolute maximum of attainment almost invariably produces a flat tone. The practical application of Christian stewardship on its highest levels is like that. To be always struggling for a maximum will almost certainly bring about incompleteness. Reaching beyond what is actually required is the surest way to attain purity of accomplishment.

For Jesus, nothing short of all was sufficient for the perfection which he required for himself. In the light of this, how much is required of his followers whom he commanded to be "perfect"?

Transfigured Figures

The higher levels of stewardship bear no relation to statistics of average per capita giving. Statistics should always have printed in large red letters above them *"For Information Only."* They should never be used as standards of personal integrity.

The same amount of money used under identical circumstances will be administered quite differently by two individual persons simply because they are persons. The results of their administration cannot be judged on the basis of any standard, but the quality of administration will quickly reveal itself as we see the complete dedication of Christ to the cause which he espoused.

With this in mind money becomes, by its very definition "a medium of exchange," the most flexible means of expression of our stewardship we have.

The higher levels of stewardship require that, under no circumstances, should we use any one else as a comparative standard. That is disastrous! The only comparative standard the Christian can ever afford to adopt is that found in the teaching and life of Jesus and, actually, that is not comparative, it is superlative. Anything less than this may be excusable even in the eyes of other men but it cannot be before the conscience of the good steward.

New levels of stewardship must be reached in our day—a higher plane of dedication of the individual possessions of each of us. Out of this kind of personal administration will come the financial support the church so urgently needs—money which comes into her treasury out of hearts overflowing with compassion for mankind. Friends, go up higher and find that there are yet greater heights to be attained.

The Baptism That Counts

By John Charles Harvey

Although Friends do not baptize with water, we have always believed most heartily in the one baptism which counts—the baptism of the Holy Spirit which Jesus and the Apostle Paul praised so highly. We ought to say more about it than we do, and we ought to seek the Baptizer and the baptism with all our hearts, for if we did, we should see a church without a spot or wrinkle or any such thing, moving forward in the clean power of the Lord our God.

In Our History

A full account of why Friends do not baptize with water appears in Robert Barclay's *Apology for the True Christian Divinity*. Barclay says, using Scripture freely: "As there is one Lord, and one faith, so there is one baptism; which is not the putting away of the filth of the flesh, but the answer of a good conscience before God by the resurrection of Jesus Christ. And this baptism is a pure and spiritual thing, to wit, the baptism of the Spirit and fire, by which we are buried with him, that being washed and purged from our sins, we may walk in newness of life; of which the baptism of John was a figure, which was commanded for a time, and not to continue forever."

John the Baptist recognized a difference between his baptism and that of Christ: "I indeed baptize you with water unto repentance; but he shall baptize you with the Holy Ghost and with fire." This is further confirmed by Jesus himself: "But wait for the promise of the Father which ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

In John 4:2 it is plainly stated that Jesus did not baptize with water, although his disciples did. There is no specific command in the Bible that his disciples do it. Those who practice water baptism say that Jesus was baptized, and so his disciples should be. But we should remind ourselves that Jesus was also circumcised as a religious rite; he attended the Jewish festivals, observed the Passover, and worshiped in a Jewish synagogue. Christians today do not do these things, nor do they think them necessary. At his own baptism Jesus said, "Suffer it to be so *now*," implying that he did not intend that it should be perpetuated.

The Spiritual Meaning

Friends try to get at the heart of the matter, believing that it is the Spirit that giveth life. So in the incident of the foot washing, Friends and others have found the spirit of humble service illustrated, and not a ceremony to be perpetuated. Observing the letter of the command, "Ye also ought to wash one another's feet," would mean the death in us of the *spirit* of the Great Servant. Just so with water baptism.

The great text on baptism is the great commission: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Here again Barclay is of great help. He agrees that all nations should be baptized in the threefold Name; but that we should know what is meant by the word baptism in this commission.

Now we are coming close to the heart of the matter, when we find the meaning of baptism in the name of the Father, Son, and Holy Spirit. In the Bible, the phrase "in the name" very often means the same as "in the nature" or "of the same character." So here the profound meaning of the great commission is to baptize all people of all nations in the nature or character of God. Think of that, Friends! Go ye, immersing them in the holiness of God, pouring out upon them the righteousness of God (rather than your own wrath), saturating their souls with the beauty of the Lord our God. Here is a mighty prayer unto an Almighty God: "Baptize us all in the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit." This is the divine labor of the ages.

In Life Terms

There is at least a two-fold meaning in baptism. One is the cleansing. Both fire and water are purifying agents, and both are used as figures of the baptism of the Spirit in the New Testament. Accompanying the cleansing is the empowering. Purity brings strength. It was no accident that Sir Galahad's strength was as the strength of ten because his heart was pure. Along with the inner cleansing that took place in the Upper Room was the enduement with power from on high.

It is strange that we have so largely dropped the symbol of fire in connection with baptism. The baptism of suffering which millions have experienced in recent years is much more like fire than water.

Friends have found in the Gospel according to John the most glorious expression of spiritual reality. In John, it is never the things which are done to the flesh that avail, but rather the inward changes which are made in the spirit of man by the divine Spirit. The incident at Jacob's well follows the statement that Jesus did not baptize with water. The record then goes on to

show what he does instead. He begins and continues eternal life in the soul. He supplies, not just an initiatory clean-up, but a veritable fountain of the water of life—a perpetual cleansing stream.

Some say that water baptism is a testimony—the badge of Christian experience. Barclay says: "The professing of faith in Christ, *and a holy life answering thereunto,* is a far better badge of Christianity than any outward washing." Selah.

To Sanctification

We have used various phrases to describe the baptism of the spirit—entire sanctification, going on unto perfection, made perfect in love, being made holy, eradication of sin, heart purity, the infilling of the Holy Spirit, etc. Some of these phrases have fallen into disrepute, largely because of the failure of "a holy life answering thereunto." The preaching of the doctrines fell into the hands of specialists who became legalistic about it, and divided churches often resulted.

It is tragic that the perfectionist ideal should have fallen into disrepute, so that the mention of sanctification is often followed by a sneer. But it is the unholy moral lapses of the holiness professors that has caused this degeneration. The entire sanctification may have taken in all that the professors had in mind at the moment, but they forgot some things that needed to be made holy. Great areas of thinking and living went unsanctified.

But still the challenge must be faced. When one comes face to face with Christ and hears the question, "Wilt thou be made whole?", he senses the totality of the offer. He feels that being just a bit better than his neighbors is not enough. Feeling good because someone else is worse is hardly sufficient. For some day the Church will hear its Founder repeating the awe-inspiring demand: "Be ye holy, for I, the Lord your God, am holy." Then the yearning for the "whole" life of the Lord will set the standard on lofty planes—so high that it may abash us, but so alluring that we can never give up its pursuit.

In the Nature of God

How then does one get the baptism of the Holy Spirit? In exactly the same way that he gets anyone's mind or spirit — by companionship, by long acquaintance, by sympathy, by agreeing? A boy is baptized in the name (nature) of his father—not by a symbolic act, but by companionship, by imitation, by following in the steps of his father.

In this very way some people are baptized in the name and nature of God. Friends choose Pentecost instead of the Jordan. We choose the inner, spiritual dynamic which Christ offers his disciples. Are you now immersed in Christ? Is the nature of God your nature also? It is the promise of the Father. It is the baptism that counts.

ON TAKING THE OATH

By Levi T. Pennington

Not long ago, when a legal paper was to be executed, some of us who were Friends stated that we would take affirmation rather than oath. Another man in the party, a lawyer, a Ph.D,. vice-president of a great educational institution, and a man who has for many years been prominent in public life, stated that this was the first time in his life that he had found those who chose to affirm rather than to swear. He confessed that he did not know why Friends had a testimony against the taking of oaths, nor did he know the exact difference between oath and affirmation. And I have known not a few Friends who did not make a distinction, and who did not know the ground for Friend-ly objection to the taking of an oath.

Many a man who is authorized to administer oaths and affirmations also fails to recognize the difference. Properly stated, an oath is usually in this form: "Do you solemnly swear that in the case now pending before this court you will tell the truth, the whole truth, and nothing but the truth, so help you God?" The affirmation in the same situation should be stated: "Do you solemnly affirm that in the case now pending before this court you will tell the truth, the whole truth, and nothing but the truth, as you shall answer to the State of Oregon under the pains and penalties of perjury?"

There are many who see no essential difference, except that the oath, as they understand it, contains a request for God's help in the telling of the truth, or whatever else in the way of promise the oath is supposed to make firmer and surer of fulfilment. That this is not the case the whole history of oaths proves indisputably.

The oath is not a request for God's help; it is the invocation of a curse if the promise is not kept, the act performed or whatever the matter is that is confirmed by an oath.

Let us take examples from the Bible. When Jezebel swears that she will destroy Elijah, she puts her oath into this form; "So let the gods do to me, and more also, if I make not thy life as the life of one of them (the priests of Baal, whom Elijah had slain) by tomorrow about this time." She was not asking the gods to help her; she was asking the gods to destroy her unless she destroyed Elijah according to her threats.

When Ruth swore to remain with Naomi, in that beautiful pledge of loyalty, she nevertheless expressed her oath in the usual form, "Jehovah do so to me, and more also, if ought but death part thee and me." She was not asking God to aid her in being true to Naomi; she was asking God to end her life if she deserted Naomi before the death of one of them.

In most cases the fact that the oath is a curse is not so clearly expressed, but the idea is there none-the-less. William Shakespeare died only a few years before George Fox was born. The real nature of the oath is clearly revealed in the play of Hamlet. Hamlet asks Horatio and Marcellus to swear that they will keep his secret. He requires them to lay their hands upon his sword, which with the guard for the hand made a cross, symbolic of the cross of Christ. "Never, so help you mercy . . . to note that you know aught of me . . . so grace and mercy at your most need help you, swear." When will they need grace and mercy most? Doubtless at the final judgment. By taking this oath, these men were asking that at the day of judgment, if they did not keep their promise, grace and mercy should not help them; that the sacrifice of Christ, typified by the sword-cross, should be of no avail to them.

This is the real nature of the conclusion of the oath, "So help me God." The taker of the oath is asking, not that God may help him to do the thing he is promising, but that God may refuse to help him if he fails. The Quakers, and others who understand the real nature of an oath, are not willing to call down this curse of God upon them if they fail to fulfil a promise, perform a duty, accomplish a task that is given them to do.

There were other reasons why the early Friends objected to the oath. One of them was the fact that it seemed to make a distinction between statements made under oath and statements not so made; it seemed to imply that a man must tell the truth when speaking under oath, but might lie when not under oath—and the Quaker told the truth at all times.

Of course to the thorough-going follower of Christ, His dictum was final. "Ye have heard that it was said to them of old time, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths'; but I say unto you, swear not at all . . . But let your speech be, Yea, yea; Nay, nay, and whatsoever is more than these is of the evil one."

To some Friends the traditional attitude of the Quaker toward the tak-

ing of an oath seems a matter of little or no consequence; a tradition no more significant today than the wearing of the old Quaker bonnet, the use of the "plain" language, the refusal to remove the hat, etc. But to others this seems a matter of real consequence. And since the affirmation is recognized everywhere in America, why swear? Why not take the affirmation instead?

Literature in Review

ADDRESSES AND PAPERS OF JOHN R. MOTT

The Association Press, New York City
$7.50 each, or $36 a set

The Association Press of New York City has just issued in six large volumes the Addresses and Papers of John R. Mott. These volumes give us the vast out-put of the mind and spirit of one of the leading apostolic Christians of this century. One reason, though only one among many reasons for a review of his addresses and papers in a Quaker periodical, is the fact that he feels himself to be in a very close and intimate way in fellowship with Friends. Very frequently in his Addresses he speaks of his love for and his unity with the Society of Friends, and for years he and I have been in affectionate fellowship and mutual cooperation.

These six volumes gather up and present in type the amazing lines of this man's leadership in world Christianity. They begin with the early history of the Student Volunteer Movement for Foreign Missions. He had a responsible part in the organization of this movement and for thirty years served as its chairman. The first volume is concerned with this movement.

The second volume is concerned with the World's Student Christian Federation, one of Mott's major contributions. Volumes three and four are occupied with the Young Men's Christian Association, but with special aspects of its world-wide movement. First, comes the intercollegiate Y.M.C.A. movement. Then the foreign work of the International Committee of the Y.M.C.A. and the creative work of this International Committee, including the War Work of the Y.M.C.A. in the first World War.

Volume five takes the reader all over the world in the outreaching conferences and mission of the International Missionary Council. The significant Missionary Conference in Edinburgh in 1910 takes first place in this thrilling volume.

The final volume contains Selected Papers and Addresses on Evangelistic, Spiritual and Ecumenical subjects and the Outreach of Life and Influence. This is a volume full of rich matter and it should be a precious book to many readers.

RUFUS M. JONES

HOOVER HALL AT WHITTIER

Ashton M. Otis, president of the Whittier College Board of Thustees, takes the first shovelful of earth from the site of Lou Henry Hoover Hall, new class room building to be constructed at the Quaker school in southern California.

One of the most important strides in the history of Whittier College was taken recently when contracts were signed and construction was begun on Lou Henry Hoover Hall, a quarter of a million dollar class room building on the Whittier College campus. Named after Mrs. Herbert Hoover, late beloved member of the Whittier College Board of Trustees, the new two-story, steel and concrete building was designed by William H. Harrison, noted Whittier architect, and will include over fourteen thousand square feet of floor space, making up thirteen class rooms, seven offices, and a large lecture hall.

ATTENTION!

Any Yearly Meetings that contemplate printing any parts or all of the statement on Faith and Practice should get final corrections on the copy from the Five Years Meeting offices. Mistakes in dates, etc., have been discovered in the latest copy.

MISSIONARY UNION FALL CONFERENCE

There were four hundred persons from fifty Meetings in attendance at the Fall Conference of Indiana Yearly Meeting Missionary Union, held October 29, at the West Richmond Friends meetinghouse. Among those present were Stephen and Alice Thorne of England. Guests speaking on the program were Helen Walker, national president, Gladys Jones from Jamaica, Fred and Alta Hoyt from Africa, and Mildred White from Palestine. These Friends, so recently returned from the fields, and so concerned with needs and opportunities for extending the work there, stirred their listeners to greater effort.

The devotional service was led by Furnas Trueblood, and Murray Johnson gave an address, "Into the Whole World." News from the field was brought by Martha Tubesing. A playlet, *Unto the Least of These,* was given by members of the Friendly Forum of Economy. This portrayed the sincerity and unselfish loyalty of a Christian home in the Tennessee mountains. South Marion and Fountain City furnished special music. Yearly Meeting secretaries of departments brought brief reports and goals for the coming year. Savilla Johnson told of the beneficial results in First Friends Meeting of Marion in following the new plan of organization. The offering amounted to $219.41, and will be divided between the fund for electrifying the African hospital, and work among Indians.

CONTRIBUTORS

JAMES R. FURBAY—In charge of the book store and publications at the Friends Central Offices, Richmond, Indiana.

MAE WINKLER GOODMAN—17630 Lomond Boulevard, Cleveland 30, Ohio.

JOHN CHARLES HARVEY—Friends minister, New Vienna, Ohio.

ARDIS MICHENER — Notch Highlands, Great Notch, New Jersey.

LEVI T. PENNINGTON—President emeritus of Pacific College, Newberg, Oregon.

RUSSELL E. REES — Minister Chicago Monthly Meeting, 2208 West 111th St., Chicago, Illinois.

REBA M. THOMAS—Apt. 15, North A and 15th Street, Richmond, Indiana.

NORMAN E. YOUNG — Secretary of stewardship and finance, Five Years Meeting, Richmond, Indiana.

When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

EMERSON

The Devotional Life

STRONG IN SPIRIT

Ready to Run and Not Be Weary; to Walk and Not Faint

Selections by Ardis Michener

Spirit of Beauty, shining in the golden glory of the sun, and in the silver fire of the stars, laughing in rippling streams, lifting Thy voice above the mighty breakers of the sea, crowning the mountain peaks with majesty — open our eyes to behold Thee, inspire our souls to enjoy Thee and our hearts to share Thy loveliness.

Author unknown

* * * *

Thou art our need: and in giving us more of thyself thou givest us all . . . beauty is life when life unveils her holy face.

KAHLIL GIBRAN

* * * *

What are scars if at last they become radiant? . . . What is man's slander if God affirms? What can winter do if spring beats in my veins?

E. STANLEY JONES

* * * *

God in the quietness sends wisdom's word,
And man with halting tongue the message speaks
That strives to give the holy thing he heard.

JOHN A. PALMER

* * * *

There are many people who are astounded when they learn that a perfectly ordinary individual is a Friend. The reason . . . is that the Friends of their history lessons are not ordinary. They were people who had a spiritual incentive which changed things until spiritual growth for all mankind was made easier. Let us not forget that they did it as *individuals*. Our Society is our inspiration, but our own soul must be our driving force.

GEORGE A. BADGLEY

* * * *

. . . Of beauty, hath this flower the whole—
And its name—the Human Soul.

RICHARD WATSON GILDER

* * * *

Let us explore together the secret of a deeper devotion, a more subterranean sanctuary of the soul, where the Light Within never fades, but burns, a perpetual Flame, where the wells of living water of divine revelation rise up continuously, day by day and hour by hour, steady and transfiguring . . . the Inward Light becomes the truest guide of life . . . showing us new and unsuspected possibilities in the power and life of goodwill among men.

THOMAS R. KELLY, *A Testament of Devotion*
by permission (Harper & Bros.)

* * * *

(Go not) forth like false Christians . . . and be wandering stars, trees without fruit and wells without water . . . Declare God's eternal truth and word of life, live in it; and be seasoned with grace.

GEORGE FOX

NEW SECRETARY APPOINTED

The Executive Committee of Indiana Yearly Meeting has extended an unanimous call to John Compton to serve as Executive Secretary of Indiana Yearly Meeting, beginning January 15 next.

The Wabash Meeting which he has been serving for the past two and one-half years reluctantly, yet graciously, released him for this service.

He brings to this new task years of successful pastoral experience and wide acquaintance among Indiana Friends. He served eight years at Carmel Meeting in Western Yearly Meeting, besides West Union and Russiaville. Later he has served in recent years at Anderson and Wabash in Indiana Yearly Meeting.

He was reared in the Valley Mills neighborhood and received his education partly at West Newton, Winona, and took extension work from Earlham College.

He will live in Wabash for a short time until living accommodations are arranged elsewhere.

RURAL LIFE CONFERENCE IN KANSAS

The three Peace Church colleges in Kansas—Bethel, Friends University and MacPherson—joined in a rural life conference at Bethel College, North Newton, Kansas, on November 14-15.

Some of the program features were: "The Church of the Brethren Buys Farms for its Young People" by James Elrod; "Reviving Enthusiasm for Rural Life in the Mid-West" by Stanley Hamilton; "An Agricultural Program for a Liberal Arts Church College" by William Friesen; Dedication of the New Bethel College Franz Farm Shop; "New Frontiers for Old Communities" by Walter Kollmorgan; a field trip to Moundridge, Kansas, to visit the Cooperative Creamery, Feed Store, Oil Station, Lumber Yard and the Stucky Grocery Store; a drive to Goessel to visit the Cooperative Store and see the school, churches and hospital; a visit to the Hillsboro Cooperative Creamery for lunch.

It is expected that this conference will become an annual event, being held in turn at the different colleges. Of the seventy in attendance, twelve were from Friends University at Wichita.

In a recent issue of THE AMERICAN FRIEND (October 30) the conference at North Manchester, December 4-6, is outlined.

NEVER THE IMAGE

Some things are so familiar, we forget
Where first we saw them, and we cannot trace
A name, a book, a flower, or a face—
Only vague memory of having met . . .
Only a dim nostalgia of having been
Within the pear-sweet orchard long ago;
Only a half-heard name one used to know—
Never the image, sharp and clearly seen.

And yet, how strange! to our dull-visioned eyes
A face, a name, a place not seen before
May glow familiar, till we recognize
And call to them by name, and evermore
Converse on intimate terms, nor find it odd,
Who must have once been introduced by God!

MAE WINKLER GOODMAN

BEYOND DEATH, LIFE

The mournful dirge of chill November rain
Is like the heavy beating of my heart,
As now I see you, — free at last from pain, —
And feel the silence holding us apart.
How strange that I should hear you cry aloud
For Death to open wide the half closed door,
When yesterday you cherished each stray cloud
And Ragged Robin peering from earth's floor.
You laughed again when the boisterous winter gale
Whirled frothy snowflakes on your brow and cheek;
And, sprayed by foam behind a summer sail,
You gaily vowed new worlds for us you'd seek.
You must have glimpsed new beauty past Death's door,
And rushed in, laughing—eager to explore.

REBA M. THOMAS

..Correspondence..

FROM OUR READERS

CORRECTION!

Editor, THE AMERICAN FRIEND:

In my recent published correspondence from Europe (October 16, 1947, pp. 410-1) there are several errors—amusing and serious—which are the result of my penmanship and your proof reader. They need correction in print.

(1) London Yearly Meeting in 1948 starts July 31 and will be held over August Bank Holiday in Edinburgh.

(2) Books in London for Quakers are sold at the Friends Book Centre in Friends House.

(3) My visits to Great Britain included England as well as Ulster, Eire, Wales and Scotland.

It is good to be back home again. We did have a most interesting visit at the end of my six month's sabbatical on the Continent of Europe where we attended the Danish Yearly Meeting, the Dutch Yearly Meeting, and visited Quakers in France, Switzerland, and Germany.

RICHMOND P. MILLER

Philadelphia, Pa.

MENACE OF VETO POWER

Editor, THE AMERICAN FRIEND:

Shall we try to win or prevent another war? Military training might help us to win the next war, that might cost the lives of millions throughout the world. If nations agree to abide by the decisions of a common Court of Justice, those lives might be saved, and the money used for military training and war would buy food enough to feed the starving.

World peace is the greatest question before the world except the question of salvation, and no lasting peace can be built on the revenge motive. The leaders in the Axis Powers, and to a certain extent the people themselves, deserve all they are getting, but we are building now for the future and we have no way of judging the future but by the past. After the Civil War, Abraham Lincoln was in favor of the reconstruction of the South as the first step toward peace and, building on that foundation, this nation has become one of the leading nations of the world.

If Lincoln had sent an army of occupation into the southern states, would we have the same United States that we have today?

This is "One World," and it takes a vivid imagination to call this a world of United Nations. We need a plan for peace that will bind the nations together instead of a plan that will require compulsory military training in times of peace. In the United States, a large enough majority can pass a bill over the President's veto; in the United Nations one nation can use a veto that will stand. The United Nations with a veto power is a menace to the cause of peace, and may prove to be a "Tower of Babel" to the world unless the nations will agree to abide by the decisions of a common Tribunal. An International Court for each Continent and a higher or World Court for all nations might be that Tribunal.

FRANK SANTEE

Gibson, Iowa

Get your Vitamins the natural way! Take Hayden's Wheat Germ daily for vim, vigor, and vitality. Nature's richest source of Vitamin B1. Sent fresh from the mill postpaid for $1.00 for three 10 oz. pkgs. West of Mississippi and in Florida, $1.15. PERRY HAYDEN, *Pres.*, Dynamic Kernels Foundation, Dept. AF, Tecumseh, Michigan.

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QUAKERDOM · AT · LARGE

Everett and Ruth Kellum hoped to sail from our African Mission for home near the last of October, for their furlough.

* * * *

Arnold B. Vaught, Friends' minister and former missionary teacher in China, is secretary for Asia, with Church World Service.

* * * *

Elizabeth Gray Vining, Quaker authoress, will return to Japan this November to continue her teaching of the children and the wife of Hirohito, in the royal household of Japan.

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Gladys Jones, of Jamaica Yearly Meeting, has returned home after attending the Friends World Committee sessions at Richmond and after visiting Meetings and her girlhood home in Iowa.

* * * *

Henry J. Cadbury, chairman of the American Friends Service Committee, has been asked to go to Oslo, Norway, and receive formally the Nobel Award on December 10. Henry Cadbury is now in America.

* * * *

They are out in front—the new Yearly Meeting in East Africa. There were twelve hundred in daily attendance at the recent second annual sessions of the Yearly Meeting, and there were eight thousand present on Sunday.

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Members of the Sturgeon Bay, Wisconsin, Friends Meeting are starting a relief clothing center. They started with a mass meeting, November 22, which was community wide. A worker from the Chicago Center was present. John H. Baxter is the minister of the Meeting.

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John W. Beamish, a traveling Friend from San Jose, California, is visiting Friends' groups in the Middle-west and the Philadelphia area. Recently he stopped at Quaker Hill, visited the Friends Central Offices, and then left for Pendle Hill.

* * * *

Daniel W. Binford has been appointed financial agent for Friends University, Wichita, Kansas. Having reached retirement age after twenty-three years service with the Kansas Gas and Electric Company, he can give full time to this work. He has resigned from the Board of Trustees on which he served as president for several years.

* * * *

Hans Albrecht, prominent German Quaker, has spent several months in America. He attended the Friends World Committee sessions in September and visited with his daughter, Etta Albrecht Makeel, at William Penn College. Recently he came through Richmond on his way to Pendle Hill where he will remain until his return to Germany after the first of the New Year.

* * * *

Friends of Emily Cooper Johnson will be pleased to read a "portrait" of her in *Four Lights,* bulletin of the Women's International League for Peace and Freedom. Emily Cooper Johnson, editor of *Four Lights,* is on a tour of South America in the interests of peace, and this offered an opportunity for printing the gracious and well-deserved words in review of her life.

* * * *

This Road We Walk is a documentary moving picture of the work of the Church World Service relief work in Europe. Direct inquiries to Church World Service, 37 East 36th Street, New York. CROP is the fitting abbreviation of Christian Rural Overseas Program whereby crops are shared through CROP. It is a department of the Church World Service, 37, East 36th Street, New York.

* * * *

James and Elsie Coney of New England Yearly Meeting have concluded a journey of twenty-five hundred miles which took them first to Northern Maine, where two very well-attended Meetings were held. Friends were visited in their homes. Then a drive into Canada and down the northern side of the St. Lawrence River took them to Ontario where visits were made among Friends. Meetings were held in Newmarket, Toronto, Norwich, Beaconsfield, and Pelham.

* * * *

Mr. and Mrs. George Lewis and Mr. and Mrs. John Bailey of Marshalltown Meeting in Iowa were recent visitors at the Friends Central Offices in Richmond. They were returning home after delivering a shorthorn bull as a gift from Marshalltown Friends to the Friends mission station farm in Tennessee. On hearing of the need for an improved breed of cattle, these Iowa Friends raised the money, bought, and delivered the needed sire.

* * * *

Several of the Yearly Meetings of the the Five Years Meeting are printing a Yearly Meeting bulletin under various captions, and thereby keeping local news appearing and activities of Meetings stimulated. They are very cooperative with THE AMERICAN FRIEND which carries many more features and a wider scope of Friendly thought and action. THE AMERICAN FRIEND greets the newest one, *Hoosier Quaker* of Indiana Yearly Meeting. We also note in *Western Work* (Western Yearly Meeting) an urgent request that Friends subscribe for THE AMERICAN FRIEND. Thank You!

* * * *

After a month in Washington and Lake Success, Howard E. Kershner and Dr. Domingo Ramos, a former minister of the Cuban Government, returned October 30 to Latin America, to continue their negotions with the presidents and cabinet members of the Latin American countries, on behalf of the International Children's Emergency Fund of the United Nations. They hope to conclude negotiations started with some of the Governments on their previous visit and to seek grants for the Children's Fund from those not visited last summer. The Fund is now sending help to about four million children and hopes to increase this number to ten million before the winter is over. Gertrude Kershner expected to join her husband during the month of November. Howard Kershner always carries a bundle of Quaker papers and finds time to distribute them to Friends and to friendly people in the countries visited.

NEWS OF OUR MEETINGS

Blue River Quarterly Meeting was held in Paoli Friends church, October 24-26, in six inspiring and helpful sessions. The guest minister was Gladys Jones, a Jamaican missionary, native of Iowa, and at present presiding clerk of Jamaica Yearly Meeting. She was a representative to the recent meeting of Friends World Committee for Consultation held at Richmond. Other visitors were Raymond Mankers of Whittier, California, who is attending college in Lexington, Kentucky, and is the new minister in Blue River; and Phebe M. Jeffers of Anderson, Indiana. Special music was given by the Young Ladies Trio of Beech Grove and by Jeanette Trimble of Paoli.

* * * *

Oskaloosa, Iowa, Quarterly Meeting convened at Grinnell on November 1. Lela Gordon, new pastor at Oskaloosa Meeting brought a challenging message on the subject of spiritual alertness to the meeting on Ministry and Oversight. A concern for a greater evangelistic spirit in our Meeting was expressed by

several. Charles O. Whitely, pastor of the Grinnell Meeting, spoke at the eleven o'clock service, basing his message on the breaking of the alabaster box, emphasizing that there can be no fragrance unless the treasure is shared. After a bountiful dinner, the women met in their missionary session when Mrs. John Scott Overton, who had spent some time in the AFSC center in Finland, gave a very interesting account of the work there. Following the business meeting, the Peace and Public Morals Committee presented their work which was followed by discussion.

* * * *

Twenty-one concerned workers and ministers of New England Yearly Meeting met October 13-15 at Edge Hill Inn at Nahant, off the coast from Lynn, Massachusetts. The retreat, sponsored by the Committee on Meetings and Extension, was primarily concerned with the failure of Friends to minister adequately to their members and communities where Meetings are located. Throughout the retreat, which some one said should rather be called an "advance," Christian love and unity in fellowship were outstanding. It was conceded that the religious confusion of our culture today has found its way into the hearts of many Friends. At the close of one session, a Friend said, "Not an idle word has been spoken." It was hoped by those who felt the spiritual power of the retreat that there will be similar meetings of concerned Friends everywhere.

* * * *

Minneapolis Friends Meeting held the annual All Friends Day on November 9, with many old friends and newcomers present. Richard P. Newby gave a history of Friends. A recital by Walther Pfitzner, pianist, assisted by Hurst Bryant, soprano, gave a benefit recital for the AFSC on November 8, which had good attendance. Elton Trueblood was with Minneapolis Friends on Sunday, November 23. He is spending four days at Hamline University during their observance of Religious Emphasis Week. In the *Ladies Home Journal* is an account of a trip by Margaret Hickey, public affairs editor of the Journal, which she made to France where she became greatly interested in the work being done by the Service Committee at St. Nazaire, France. Pictures illustrating the article were taken by Gordon Coffin of the Minneapolis Meeting who has been driving a Service Committee truck there for fourteen months.

* * * *

Friends in Goldsboro, North Carolina, held a teacher-training course in November. A radio broadcast is planned, known as "Morning Light," to be given three times a week and will consist of a message by the pastor, Philip Griffin, and hymns. The pastor and his wife, Grace Coggins Griffin, who have come to Goldsboro from Greensboro, have been an inspiration in their ministry. A new Hammond electric organ has been installed, which adds much to the meeting for worship. Recently members of the Bible School sent thirteen "Togs in a Towel" to the Service Committee, together with a collection of $346.55 for the hungry in Europe. Ruth Day of Greensboro, executive secretary of young people's activities, spent several days in the Meeting, assisting in the organization of the young people.

* * * *

The month of November is being observed as missionary month at First Friends Meeting of Marion, Indiana. The annual School of Missions began Sunday, November 9, with George Winfrey of Alexandria, Indiana, as speaker. On the 16th, A. Ward Applegate of Wilmington Yearly Meeting, will speak; and on November 23, Errol T. Elliott, editor of THE AMERICAN FRIEND; while Milo Hinckle of Plainfield, Indiana, will close the series on November 30. The school will follow the usual order, with study groups at 5:30, then an hour of fellowship in the church basement at 6:30, followed by all groups assembling in the auditorium for the main address at 7:30. On October 24, Fred and Alta Hoyt showed pictures of their work in Africa. Harvest Home Sunday was observed October 26. It was explained that this is a time of thanksgiving and gathering of crops, which is observed in England. The morning worship service was broadcast on November 2 over WBAT, and this will be continued indefinitely.

* * * *

Sunday, November 2, was a day of high achievement for Pleasant Grove Friends, Hutsonville, Illinois, for, during the worship period, formal dedication was made of the parsonage grounds recently purchased. This consists of a ten-acre tract, with farm buildings, located a mile west of the church, the proceeds from which will help meet the subsistence needs of the pastor's family. Marcus Kendall of Carmel, Indiana, chairman of the Church Extension Committee of Western Yearly Meeting, conducted the devotional service, and spoke of the interest shown in this project, the first of its kind in the Yearly Meeting. Leland Chapman, Bloomingdale, Indiana, representative of the Rural Life Association, spoke of the need of giving attention to developing our rural church communities.

Glenn A. Reece, Plainfield, Indiana, brought the message of the morning on the theme: "The Life Which is the Light of Men, and Bearing Witness to That Light." He gave encouraging words for this effort being put forth. While all stood, Glenn Reece then offered the dedicatory prayer—that all should find their greatest accomplishment of witnessing through cooperative effort in building the kingdom of God. Special recognition was given Lee Guyer and Paul Musgrave, local ministers, for their ministry freely given while the Meeting was without a pastor. B. Orville Fisher is serving the Meeting now as full-time pastor and he, with his family, are living in the parsonage. Following the morning service, fifty-three persons gathered at the parsonage to enjoy a basket dinner, and during the afternoon callers came from near-by communities.

ENGAGEMENTS

Warder C. Allee, of Chicago, announces the engagement of his daughter, Barbara, member of 57th Street Meeting, to Stephen L. Angell, Jr., son of Stephen L. and Alice Angell of Scarsdale, New York, all members of Chappaqua Meeting.

NEW BOOKS

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BIRTHS

REYNOLDS—To Welden and Annette Reynolds of Evanston, Illinois, a son, Hadley Reynolds, on Ninth Month, 18.

MARRIAGES

DUNN-HIBBS—Shirley Hibbs, daughter of Charles and Marvel Hibbs, to Frank Dunn at the Methodist church in Albion, Iowa, on October 26, with Lawrence Hibbs, grandfather of the bride, officiating.

ERLANDSON-COLLINS — Shirley Jean Collins, daughter of Leonard F. and Mina Collins, to Fred S. Erlandson of Newton, Iowa, with Orval H. Cox officiating, on October 27, in the First Friends church of Marshalltown, Iowa.

LEWIS-PICKARD—Lillian E. Pickard to George H. Lewis, members of Marshalltown, Iowa, Friends Church, on October 24, at New Providence, Iowa, with John and Martha Hadley officiating.

STANLEY-GURTNER — Betty Ann Gurtner, daughter of Frank F. and Marybelle Gurtner, to Donald M. Stanley, son of Lawrence and Martha Mills Stanley, on November 9, in the Friends Church at Wabash, Indiana, with John Compton officiating. Both are members of the Wabash Meeting.

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LOCAL MEETING DIRECTORY

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th 3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting secretary, Butterfield 9221.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p. m.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11:00 a. m.; Evening Worship, 7:30 p. m., George H. Moore, minister. RI-8406.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m.

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Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
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Advertising in the Local Meeting Directory, 5 Cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department of The American Friend.

Address all correspondence having to do with the Editorial management to the Editor, AMERICAN FRIEND, Richmond, Indiana

Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON
Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spitler, co-ministers.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

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Doris I. Weedon of Asbury Park, a frequent guest of The Inn, has presented the Greenleaf Library with an interesting portrait of John Burroughs.

Mr. Weedon was a friend of the great naturalist and while visiting Roxbury, New York, in 1910, made a photograph of Burroughs sitting on "Boyhood Rock," so called because it held so many memories of his youth and so close to his heart that he now lies buried, at his request, at its base.

The photograph is excellent and is one of possibly twelve enlargements which have been made from the original negative. Other copies have been published in the memoirs of Thomas A. Edison, Henry Ford and Harvey Firestone, all close friends of Mr. Burroughs. Another is hanging in the Museum of Natural History in New York. Be sure to look up this portrait on your next visit to The Inn.

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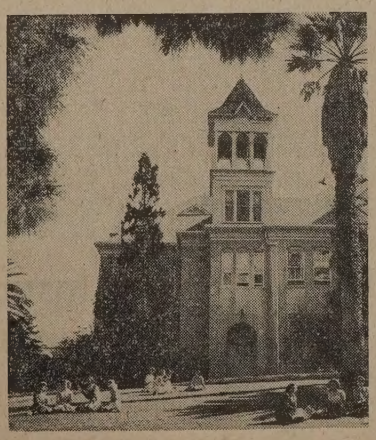

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